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PACIFIC SCHOOL
OF RELIGION

THE spirit of God is not an object to be elevated and adored from afar. In all its grandeur and infinitude, it encloses us like the air, penetrates the intricate system of our bodies, and dwells with us—a constant and most intimate, though invisible companion.

Religion, then, is not so much the exposure of ourselves to God as the compelling awareness that we are thus exposed, continuously and unavoidably, and the quiet determination to confess that vital relationship—actively, cheerfully, and unpretentiously—in the days and years that may be granted to us.

—GERHARD FRIEDRICH.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For Feb. 6—Divine Help Human Need

(Mark 6:30-52; 8:1-10)

THE USE OF WHAT WE HAVE

The miracles of the feeding of the five thousand on one occasion and the feeding of four thousand on another, has many interpretations. I am not going to tell you how Jesus fed the five thousand. I cannot explain how he gave us two hundred ninety-eight quarts of strawberries from a few plants which we set out the spring before; or how he gave us bushels of fine beets last year from a small package of seed.

Is there anything more strange or difficult in the feeding of the multitude here, than in the sending of manna to feed the people on their way out of Egypt? Both were miracles. He has unlimited resources which we can never comprehend. Palestine was a land of poverty then as it is now; and there was a great loving heart that understood. Here were thousands some miles from home who were hungry and weary. Night was approaching, and he fed them. Aunt Mary Bond told of acting as clerk of New Garden Quarterly Meeting many years ago and then of going home to get dinner for forty people. She had the same kind of heart but could only go the limit of her ability and resources.

Jesus took what he had—a small boy's lunch—and fed this multitude; but many of us are not even willing to use what we have. Recognizing that God had furnished what they did have, Jesus gave thanks, blessed and broke the bread and passed it to the disciples, who in turn distributed it to the crowds.

GOD IS NOT LIMITED

God took D. L. Moody, a poor ignorant boy; Gypsy Smith, from the gypsy camp; Billy Sunday, the ball player. Who shall raise his voice to say that he did not bless them in the saving of many souls? Who can put a limit upon God's use of men, money, or materials? But nothing was wasted for the fragments were gathered up. How easy it is to waste money and material when it belongs to public or church funds. We ought to be as honest with church funds as with our own.

I am not interested as to when the bread and fish began to increase and multiply. I cannot even tell when the Gospel begins to work. I remember preaching one evening in an evangelistic service. Parvin Bond had led in the singing and several prayers had been offered. It seemed to me the sermon had been so poor that it was not worth while giving an invitation. But I asked Parvin to sing and decided to offer them what we had. Before the service closed, thirty-five persons had accepted Christ. I do not know to this day whether God used the music, my sermon, or just our faith in using what we had, but God will bless what you have if you will use it.

If you desire to see God feed a multitude, take what you have and give it to him and ask him to bless and use it. The world is filled with poverty and hunger today, caused by war, the liquor traffic, and sin. In the face of government opposition we are helpless to do much. But the world is also filled with spiritual poverty and hunger, and we have the keys to God's store house. Nothing will bring food to the hungry and starving world more quickly than a genuine acceptance of Christ. We should pray for a spiritual awakening that will reach throughout the world.

E. HOWARD BROWN.

For February 13—Mountain Vision and Valley Service

(Mark 9:2-29)

STRENGTHENING FOR SERVICE

The period of novelty, popularity and prosperity was past and gone. The period of hostility, persecution and endurance had come. Peter, James, and John climbed to the top of Mt. Herman with Jesus that day, not knowing what a blessed surprise awaited them. There appeared with Jesus on the Mount, Moses and Elijah. One was the great law giver who brought Israel out of Egypt, who prophesied that one should come like unto himself, and who went upon Mt. Nebo and passed away when his work was done. The other was the great prophet Elijah, who declared the whole council of God upon Mt. Carmel and destroyed the altars of Baal. They came and talked with Jesus concerning his death and were living witnesses to the disciples that Jesus was the Christ. There was also the voice of God heard saying, "This is my beloved Son, hear ye him."

A mountain top experience is a wonderful thing. It is helpful and encouraging, but the top of a mountain is a poor place in which to live. Big dinners and family reunions are fine occasions, but no one desires to spend his life in that manner. The halo of special occasions pass away and we come face to face with the realities of life, but we never lose the conscious presence of Christ.

GOD AND HUMAN NEED

We cannot separate ourselves and live a Christian life alone like a Monk, but we can live a separated Christian life in the world, but not of it—in the home, on the street, in the store, office, factory, or school. Miracles occur where God meets human needs. Help comes in the place where problems are darkest. Jesus came, "to seek and to save that which was lost." The lost are on the streets, down in the shops and out with the crowds.

An hour later they were back with the world and found the rest of the disciples facing a problem which they were unable to handle. Jesus healed the lad they were unable to help and then suggested a greater faith for those who failed. When I became a pastor I soon learned that all who wanted to do so came to church and prayer meeting, and the others missed the richer, deeper experience. The other disciples never knew how much they had missed that day by not going to Mt. Hermon. Thomas never realized what he missed that first Sunday evening after the resurrection by remaining away from church.

Heavenly experiences are given to Christians occasionally as a foretaste of things to come, to widen their outlook on life. They give a permanent uplift to character and help to change the Christian into the image of Christ. Things of time and sense take too much of our time. St. Paul said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; think on these things. Why think on these things? Because thinking on these things will make us Christ-like. Seize upon the very first opportunity to act upon your good resolutions, and follow the promptings of the Holy Spirit. Enter every open door of service and never allow any wonderful experience to keep you from the field of service or the hardest task in the church.

Our business as Christians is to preach, teach and live the Gospel of Jesus Christ to all the world; wherever we are, wherever we go, by means within our power. The Christian life is not a life of ease, it is a life of service.

E. HOWARD BROWN.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor

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EDITORIAL

We Welcome Our Associate Editor

FOR several months Percy M. Thomas has carried much of the editorial responsibilities for THE AMERICAN FRIEND, as well as the secretarial work of the Executive Committee of the Five Years Meeting. This service has largely replaced the work for which he was originally called and for which he is primarily concerned—visitation among Friends Meetings, offering the specific services of the several departments of the Five Years Meeting.

He can now be released for that work in a larger way, as well as for the necessary business management of publications. It is in connection with the latter concern that he assumes responsibility on the editorial staff of THE AMERICAN FRIEND. By nomination of the Business Council of the Publication Board and action of the Central Committee, he becomes Associate Editor.

His past experience with the production and business of THE AMERICAN FRIEND and his understanding of Friends Meetings peculiarly fit him for this responsibility. We welcome him into this fellowship as our colleague.

Conscription Threatens Again

NOW and then some national issue makes strange alliances of Americans. Before the outbreak of war it was the coalition of pacifists and isolationists in an effort, differently motivated, to forestall American entry into the war. The outbreak of the war revealed clearly the parting of their ways.

Now it is the question of a National Service law whereby a large proportion of American citizens would be conscripted for service during the national emergency. Voices protesting the passage of such legislation include those who cherish the fundamental democratic principles of individual responsibility and right of choice. It also includes those who would use this right to keep open the privilege of exploitation for personal gain. Both social and anti-social voices will be raised against this regimentation of labor.

If conscription meant only the restraining of the tendency to assert individual rights against the rights of the group, then we could understand the urge to adopt the Austin-Wadsworth bill. Unfortunately it connot rectify evil tendencies without, at the same time, partly choking the springs of democracy. One of the sources from which flow the democratic way of life is the right and responsibility of discriminating choice. If men tend to make bad choices there are but two ways to meet the problem, either by regimentation and compulsion or education and consent. When only one choice is possible then the educational method tends to stop and democracy lags with it. Then men become robots of the industrial order.

This proposed law, to be sure, does not promise any such drastic result, but it starts America on the way toward such an end. While we do not accept the Axis voice as having any measure of authority or reliability, this threatened step has fed well their propaganda machine. America, they say, is giving demonstration of the fact that the Nazi way, is necessary in order to save democracy!

There is no equivalent of the democratic process and no short-cut to the good society. The future cannot be forced. It must be grown. Though it is long and painful the only realistic way is the changing of men by spiritual means. It's a long, long trail a-winding but we must stay on it. All short-cuts end in blind alleys. With much costly waste of men and time we should then have to climb again to the main highway.

John Q. Public Creates Foreign Policy

IT is not difficult just now to get an enthusiastic endorsement of American cooperation in world affairs after the war. But the same voices easily call for the economic crushing of our "enemies." One need only pause near a conversation on the sidewalk or sit at a luncheon engagement to hear people who are professedly committed to world cooperation, call for the permanent smashing of industrial Germany. Sincere as such people may be they are indulging in double-tongued counsel. There can be no such fact as smashed enemies and a prosperous America. Much less can there be world peace.

While war is costing so much in lives and materials and at the same time bringing profits, greatest in a generation, it is easy to declare in a general way for American post war responsibility. But when the situation has been reversed—when the profits decrease and the obvious tragic lessons of destruction have ceased, it will be equally easy to call for economic "protection" through high tariffs. Then we may continue to give lip service to world cooperation in general, while creating inevitable conflict in certain measures of foreign policy. Politicians can then capitalize on our selfishness and half-knowledge in raising again the barriers of tariffs and other hindrances to world neighborliness. If Smoot-Hawley-ism comes again so will war.

When and if it does we cannot lay *all* of the blame at the door of big business or big men as we are wont to do. From political axe-grinders to the common men of farm and factory the guilt for it will be placed partly on rank and file men. Just *when* and *how* tariffs may rightly serve some temporizing purpose we do not claim to know. But this we do firmly accept, we cannot protect ourselves against our neighbors if they are not protected against us. We know of but one ultimate protection—a functioning brotherhood.

E. T. E.

The Annual Race Relations Message

Issued by the Federal Council for Race Relations Sunday

"Now they are many members, but one body. . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."—I Corinthians 12:20, 26.

THE belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and cooperation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a cooperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. We must remember without regard to racial distinctions that China, India and other eastern and western nations are our allies. We cannot achieve a cooperative world order without them—nor should we!

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries vital community, irrespective of color, or cultural heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society,—make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice and valor. We must demonstrate in life the peace and good will among all classes and races which we so ardently profess.

WHAT CAN WE DO?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us—

- Should enlist in the organized movement for interracial brotherhood, and wherever there is a struggle for advancement of all the people, be in the lead—
- Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—
- Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—
- Should vigorously oppose all policies and practices of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of His Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His Spirit.

For Those Who See

INTO the arteries of the Republic poured the confusion of bloods, the omegas of peoples, the moods of continents, the melting pots of seas, the flotsams of "isms," the flavors of tongues, the yesterdays of martyrs, the tomorrows of Utopias. Into the matrix of the Republic poured white gulf streams of Europe, black tidal waves of Africa, the yellow neap-tides of Asia, Niagaras of little peoples.

A blind man said, *"Look at the Kikes,"* and I saw Rosenwald sowing the seeds of culture in the black belt, Michelson measuring the odysseys of invisible worlds, Brandeis opening the eyes of the blind to the Constitution, Boaz translating the oneness of mankind.

A blind man said, *"Look at the Dagoes,"* and I saw LaGuardia shaping the cosmos of pyramided Manhattan, Brumidi verving the Capital frescoes of "Washington at Yorktown," Caruso scaling the Alpine ranges of drama with the staff of song, Toscanini enchanting earthward the music of the spheres.

A blind man said, *"Look at the Chinks,"* and I saw Lin Yutang crying a world charter in the white man's wilderness, Chen charting the voyages of bacteria in valley laboratories, Lucong weaving tapestries in the Department of Agriculture, Mme. Chiang Kai-shek interpreting the Orient to the Occident.

A blind man said, *"Look at the Bohunks,"* and I saw Sikorsky blue-printing the cabala of the airways, Stokowski improvising the magic of symphonies with his baton, Zvak erecting St. Patrick's cathedral in the forest of skyscrapers, Dvorak enwombing the multiple soul of the New World.

A blind man said, *"Look at the Niggers,"* and I saw Marian Anderson bewitching continents with the talisman of art, Booker T. Washington drawing his countrymen up from slavery with him, George Washington Carver, master of science and of sanctity.

America is the black man's country, the red man's the yellow man's, the brown man's, the white man's. America —an international river with a thousand tributaries, a magnificent cosmorama with myriad colors, a giant forest with loin roots in a hundred lands, a mighty orchestra with a thousand instruments playing.

From the magazine *Common Ground.*

A Word from George Fox for Today

FROM whence arise wars and killing, but from the lusts? Ye are called to peace, therefore follow it. All that pretend to fight for Christ, are deceived; for his kingdom is not of this world, therefore his servants do not fight. Fighters are not of Christ's kingdom, but are without Christ's kingdom: for his kingdom stands in peace and righteousness, but fighters are in the lust: and all that would destroy men's lives are not of Christ's mind, who came to save men's lives. All that talk of fighting for Sion, are in darkness: Sion needs no such helpers. All such as pretend Christ Jesus, and confess him, yet run into the use of carnal weapons, wrestling with flesh and blood, throw away the spiritual weapons. So live in the peaceable kingdom of Christ Jesus. Live in the peace of God, and not in the lusts, from whence wars arise. Live in Christ, the prince of peace, the way of God. Friends every where, this I charge you, which is the word of the Lord God unto you all, "Live in peace, in Christ the way of peace;" therein seek the peace of all men, and no man's hurt. It is love that overcomes, not hatred with hatred, nor strife with strife. Therefore live all in the peaceable life, doing good to all men, and seeking the good and welfare of all men. Therefore stand in that (it is the word of the Lord God to you all) in the fear and dread of the Lord God, his power, life, light, seed, and wisdom, by which ye may take away the occasion of wars, and so know a kingdom which hath no end, and fight for that with spiritual weapons, which takes away the occasion of the carnal: and there gather men to war, as many as ye can, and set up as many as ye can with these weapons.

GEORGE FOX.

London, England.

Extracted from George Fox's Journal,
By Constance W. Bouck.

Thief Upon the Left

Lord of Love and Heart of Light—
With two thieves to left and right!

(What desert had either thief
Thus to share God's mortal grief?)

On the right, the one thief said:
"Thorns are crown upon thine head!—

"If thou art a God indeed,
Why dost hang on wood and bleed?

"If thou art a God, command
The nails to loose from out thine hand!"

On the left, the other cried:
"Justly we are crucified:

"We for hate—but He for love!
Master, in Thy realm above,

"Stoop in mercy, and recall—
'Tis Thy word—the sparrow's fall."

Christ from off the sanguine wood
Where upon the nails He stood:

"Surely thou today" (said He)
"Shalt sup in Paradise with me."

(In His eyes the thrust of pain
Was red lightning through grey rain.)

Then the neighbor of His death,
Through the torture that was breath:

"By what mercy, grave and broad,
Do we share the life of God?"

E. MERRILL ROOT.

Protestant Missions Look Forward

A Symposium

THOSE of us who had the privilege of attending the Foreign Missions Conference in Chicago, January 3-7, 1944, wish to share something of the inspiration we received. When you realize that about ninety people took part in the program and thirty others in extra sessions, you will understand how impossible it will be to give a very complete report. In addition, the topics introduced and discussed were tremendous in their implications. Race, imperialism, relief for a hungry and broken world, the state of the Church in Europe, China, Japan, at home; and Missions everywhere all came in for consideration and challenge. We can only bring certain aspects and impressions out of many valuable studies.

The sessions opened on Monday night under a very deep sense of the urgency of the hour and foreshadowed the closing topic, "Decisions Fraught with Destiny." This was, also, the Jubilee Meeting of the Foreign Missions Conference of North America and Canada. This body made up of some one hundred denominations and Christian organizations is the largest inter-church body on this continent and is a symbol of growing cooperation among the Christians represented. It is a testimony to the practical and inspirational value of voluntary cooperation.

World Citizenship

Because of the many wide interests and activities represented there, we quickly became citizens of the globe, and were drawn, now into the sorrows and confusion of the world, now into the glorious achievements of consecrated lives, now into a closer unity with the Master and our Heavenly Father.

There were inspiring accounts of the progress of the church in China in spite of the greatest hardships. Out of the moral chaos in Europe there are courageous souls who are trying to proclaim a message. Someone told us of Dutch pastors who have followed the men of their congregations to Germany. All over Europe there are Christian leaders who are identifying themselves with the people as they have never done before. A missionary from New Guinea told us of his work through the years on the lonely islands and of how, today, many of our boys owe their lives to boys from their schools. Dr. Howard, minister to the cultured classes of South America, told us that leading citizens of that country assured him that Protestant missionaries are cordially welcome in that country. People in high places in the United States and England pay high tribute to missions and admit that they had not been aware of the value of missions and missionaries as ambassadors of good will until political chaos descended on us. Missions have been weighed in the balance and not found wanting. Can we meet the challenge of this historic hour?

Suffering and Comfort

The group gathered there had seen too much of the suffering of the world to forget it in our comfortable assemblies. There is no need to recount it here as we are all aware of the hate and sorrow that has been spread all over the globe, wherever there are human souls. We were reminded when we were eating to give that someone in China might eat, too; and an appeal to help famine sufferers in India brought a generous response. We were aware that much needless suffering is caused in the lives of millions of our own citizens by our failure to live according to the teachings of Jesus. The stirring question of our speaker was, "How can we hope to spread the gospel abroad when we violate it at home?"

The missionary as a bridge-builder was dramatized by a contrast of the ruling passions of the lives of Rhodes and Livingston. "Rhodes sought to build a Cape to Cairo railway, Livingstone sought to build a bridge between the races, a highway to heaven." What a pattern for missionary work. We heard brave stories of nationals in many lands. Chiang Kai-Shek has said, "Without Christian Faith we could not have gone through what we have in these trying times." His remarkable wife gave us a design for peace when she said, "There must be no bitterness, no revenge after the war, only construction." Several missionaries recently home from Japan and China on the Gripsholm, among them Edith Sharpless of Philadelphia Yearly Meeting, were presented to us. Dr. Axling of Japan said, "Jesus was not repatriated on the Gripsholm."

Worship periods were times when we were deeply aware of our common Master, though of many faiths. These times of enrichment and blessing, not only gave us help for our present needs but faith and courage for the future.

Dr. John R. Mott and others were in attendance who have been part of the movement since its inception. As he traced its fifty years of history and gave us his vision of the future, we realized that he was of a group of young men who had dared to dream and now saw visions of great hope for mankind.

Students Think of World Mission

One great session was that given to students who had been attending a conference at Wooster, Ohio. They told us with the directness and courage of youth of their ideals of Christian service and we were deeply moved by their intelligent consecration and willingness to face whatever was asked of them by the Master. As we thought of the world the youth of all nations face, we were humble before these earnest, thoughtful, young people.

The final session of the conference was a mass-meeting. The speakers were E. Stanley Jones of India; and Walter H. Judd, Congressman and former missionary to China. The latter reminded us that, "Christianity is the only agency that sets primary and ultimate values on the individual, on the one thing we have in common, our common humanity." E. Stanley Jones emphasized the fact that most of our troubles in this country came from our failure to recognize the word *All* in our historic and patriotic documents. He also urged us to remember that, "What the soul is to the body, Christianity is to the world."

Race Relations

The Foreign Missions Conference is, without doubt, the largest organization in America which is working for better race relations. Basic in the Christian message which we promulgate is the idea of the oneness of mankind. The teachings of Jesus entreat us to accept the people of the earth as brothers. When free to do so the representatives of the mission boards of America work in close friendly relations with all races and nationalities.

But Dr. Robert Redfield, an anthropologist of Chicago University, pointed out some of the inconsistencies in our American life. He stated that our difficulty is that we proclaim one philosophy but practice another. We fight for liberty but we deny it in our country. We assert that the doctrine of the oppression of the weak by the strong is a doctrine of our enemies. Yet to a significant extent we practice it ourselves in our treatment of such minority groups as the Negroes and Japanese.

While we celebrate the Bill of Rights as a charter of liberty, we deny some of these rights to fellow citizens because of race. The Negro is a half citizen because the white citizen will not let him be a full citizen. Race is a consequence, not because of itself, but because of what we think about it.

Repeatedly we were reminded by several speakers that there is trouble down the road if the white races, which compose one-third of the world's population, continue to demonstrate a superior attitude towards the darker races that make up two-thirds of the earth's inhabitants.

FRANKNESS IN HIGH PLACES

The conference program provided opportunity for a frank airing of the Catholic-Protestant issue in South America. Such spokesmen as George P. Howard, evangelist to the cultured classes of Latin America, working under the Committee on Cooperation in Latin America, reported his impressions that our own State Department reflects Catholic pressure to keep Protestant missionaries out of South America. Dr. Howard had recently completed a flying visit to South American countries in which he interviewed and secured statements from educational and political leaders, praising the work of Protestant missions in their country. The purport of these statements was that South Americans themselves welcome Protestant work and do not want to see it interrupted. It is hoped these statements can be published in this country.

"THEY SAID"

Some of the pithy remarks made in the course of the addresses were as follows:

"Alliances for war are one of the most fragile instruments of brotherhood."—WILLARD BREWING, *Chairman*, Board of Foreign Missions, United Church of Canada.

"Do we really want religious liberty, or do we merely want protection in our own programs?"—DR. M. SEARLE BATES, missionary to China, and secretary of a special committee on religious liberty.

With regard to Russia, "We have a magnificent opportunity to create the atmosphere in which people loathe to differ, and are determined to get along together."—JOHN R. MOTT.

"There are many in religion who have enough to hate; there are few who have enough to love."—DEAN SWIFT, quoted by Dr. M. Searle Bates.

"War is hell. Where did we ever get the idea that hell will produce a spiritual revival? The boys will come out with some of the grim stuff on their clothes."—WILLIAM B. PUGH, *Stated Clerk* of the General Assembly, Presbyterian Church, United States of America; *Chairman*, General Committee on Army and Navy Chaplains. He said further, "The present American soldier is more intelligent, realistic, sensitive to human needs and world values, is more church conscious than any American soldier in history. The church must appeal to his capacity for courage. He is yearning for something as real as the suffering of his family, as elemental as his need."

"The spirit of Jesus has been smashing timidities within me, like an elephant tramping on glass Christmas tree decorations," a student from the Student Volunteer Conference at Wooster College, Ohio.

"The past experience of missions may be only partly a guide to the future. We can't expect God to see us through unless we are wise enough to use all the areas of his revelation."—J. MERLE DAVIS, *Director*, Department of Social and Economic Research and Counsel, International Missionary Council.

"Ours *is* to reason why"—slogan of an army-side discussion program in England the first winter of the blitz. Quoted by Congressman-missionary, WALTER JUDD.

"China has saved in American dollars and lives at least one hundred times all that was ever invested in her by America."—WALTER JUDD.

"The 'all' which concludes our pledge of allegiance to the flag is the crisis word of our generation."—DR. E. STANLEY JONES.

IMPRESSIONS OF A "FIRST-TIMER"

As one who has just attended for the first time all the sessions of the annual meeting of the Foreign Missionary Conference of North America, the impression gained was that of a succession of mountain peaks, each towering higher than the preceding one as increased vision and insight gave greater understanding and comprehension of the whole. The unbelievably gigantic panorama that was unfolded presented an amazing view of the heights attained by the missionary movement of our day. Doubtless many who entered into the labors of the past fifty years must have felt at various times of their active service that their paths and efforts were leading only to valleys and plateaus, but when "all the pieces" were put together in a compact series of some forty enlightening addresses and possibly as many more reports and unprogrammed contributions, the real richness of the vast landscape of goals and attainments made for exalted, though solemnizing, visions of the, "greater things than these," that are committed to the trust of the Christian church. Never have we felt more confident of the sufficiency of the Christian Gospel to meet the world's needs.

The outstanding peaks of concern of this Jubilee Conference from our point of vision were the imperative need for Christian solidarity, for global thinking and planning, and for applying the acid test of race relationships to our religion.

The closing service of the Conference was gloriously enriched with the singing of the all-Negro choir of the Metropolitian Church of Chicago. The indescribably sweet harmonies took us from the heart-breaking minors of such spirituals as: "Do Lord Remember," "Listen to the Lambs," "He Will Remember," and "In the Hollow of His Hands," . . . "pain set to music," as Stanley Jones put it . . . to the glorious climax of, "The Hallelujah Chorus." The "problem" of the race was forgotten in the sense of the oneness of the children of God. How immeasurably rich humanity could be if she set out to specialize in releasing the love of God into our disillusioned and confused world. "Do we dare? Have we the courage?" challenged one speaker.

FRIENDS ATTENDED

Friends who were present at the conference were: Helen E. Walker, president of the Women's Missionary Union; Erna Nixon, formerly of our Jamaica Mission now teaching in Chicago; W. Bruce Hadley; Murray S. Kenworthy; Sylvester Jones; Merle L. Davis; and Christina H. Jones from the Mission Board.

On Friday evening before the big meeting, a number of Chicago Friends joined the above at the Young Mens Christian Association for supper and discussion. We were fortunate to have with us Edith Sharpless. She spoke of the kindness Japanese Christians had shown her and said she had been allowed to remain in he rown home and move about Tokyo fairly freely. At the conference we learned that Kagawa is free to carry on his work to a certain degree.

The fact that the National Christian Church is recognized by the government of Japan, seems to indicate that its perpetuity may be insured, even though it may suffer certain restrictions at the present time.

Esther Rhodes, also a missionary from Philadelphia Yearly Meeting to Japan, now assisting in relocation centers, attended the conference for a few days but was not able to be at the supper.

The above symposium was prepared by Merle L. Davis, Christina H. Jones, W. Bruce Hadley and Erna O. Nixon.

My Master

By James R. Furbay

"Ye call me Master and Lord: and ye say well"—John 13:13.

"O Lord and Master of us all."
—WHITTIER.

GEORGE Herbert served for many years as parish pastor at the little chapel in Bremerton, England. He was a man of simple habits, quiet, and unassuming in his ways. Those who knew him tell that in ordinary conversation when he mentioned the name of Jesus, he would add in an undertone, "My Master." The tone of his voice betrayed the secret of his life and the hidden spring of his joy. People loved to hear him say it and to see the light in his eyes, all of which spoke eloquently of his love and loyalty to Jesus.

On the occasion of Jesus' last supper with his disciples, when he did the startling thing of taking the role of a servant and washing the disciples' feet, he acknowledged his place as Master in their lives, and told them that if he, their Teacher and Master, had thus done this act of lowly service to them, they also in love ought to serve one another, and thus they would be serving Him.

THROUGH EXPERIENCE TO REVELATION

The disciples had been living in close contact with Jesus. They had heard him teach, had seen his deeds, and had come constantly under the influence of his personality. When Peter and the others came finally to acknowledge him as their Lord and Master, the commitment was not the result of argument, cold logic, or dogmas, but was the result of a fellowship in which their lives were being remade. As we sometimes say today, they had "fallen in love" with Christ. When Peter later wrote to some of the Christians living remotely, he referred to Jesus in this remarkable expression: "Whom having not seen, ye love." Such love is never arbitrary or artificial. Their lives were being remade by Christ, and this faith was an expression of their new life.

What men learn by living, what proves itself in the trials and tests of the years, that is what a person can lay hold of and trust. When the scribes tried to convince the man born blind that Jesus was an impostor, he replied: "Whether he is a sinner, I know not; one thing I do know, that, whereas I was blind, now I see." In much the same way we say today, with Henry Barrington,

> "I know not how Bethlehem's babe
> Could in the God-head be;
> I only know the Manger Child
> Has brought God's life to me."

Not in intellectual theory but in experience do we actually come to know who Jesus is, and what he means to us. To come to know him is to come to love him, and to love him is to serve him.

A modern artist, Uhde, has given us a picture showing Christ as the Universal Guest. In the painting, "Come, Lord Jesus," he has a plain, bare home of a working man. The family have gathered about a simple meal. Grace is about to be said, when the door opens and Jesus enters, plainly clad, and without any marks to indicate his distinction except the look on his face. The family do not manifest surprise, only a friendly greeting in which gladness is mixed with reverence. The father of the home takes off his cap and with a simple gesture invites Jesus to sit down and join in their simple meal. The picture suggests that Jesus is the Universal Guest, the Master who is welcome in all kinds of homes.

THE MASTER WHO FINDS US

Now as well as in the days of Simon Peter, Jesus is the one who can really find us. He is the Universal Friend, appealing alike to both men and women, children and adults, rich and poor, saint and sinner; and to people of all races he makes a strong appeal. When Stanley Jones wrote of Christ as "the Christ of the Indian road," he was suggesting the larger implications of "the Christ of every road."

In the London Academy there once hung a painting representing a little girl standing before a wayside shrine, a statue of Jesus. The girl is holding up her doll for Jesus to kiss. To her it seemed natural that what she loves so deeply, Christ too must love.

When Jesus is recovered from the embalming dogmas which during the centuries have bound him, it is with a great joy that men discover him as the Lord of their hearts and homes, the fullest answer to their hopes, needs, and prayers; the brother by their side in time of want and need; and the lover who lifts both men and women to a higher level of thinking and living.

Christ is Master so long as he is still ahead of us, providing us with a goal that is always beyond us. The story is told of a young educated Mohammedan who came to the missionary, Samuel Zwemer, and said, "I am a student in the law school, sir. What must a man do when he is conscious that he can write a better copy than his master?" When asked what he meant, he replied, "I am conscious that I have a better character than Mohammed." On the other hand, have we ever heard of any man claiming to have a better character than Jesus?

To come to know Jesus better will mean that we shall also come to know ourselves better. For he is the interpretation of man. He is the finished product that man is to become. He appeals to us so strongly because of the response he awakens in us. If there were nothing in us that could respond to him, then he would mean nothing to us.

THE WORLD'S DOMINATING PERSONALITY

When Jesus walked among men, he was easily the dominating personality in every group where he went. He could not be overlooked. Whether among the common people, the learned, the rulers, or the publicans and sinners, he easily stood out head-and-shoulders in moral stature above others. But he never used this power to dominate over others. He was always the Master who served and gave himself for others.

Jesus was master over evil. He was never deceived by it or overcome by it. Whether in the wilderness, or in the cheering throngs, or in the agonies of the Garden of Gethsemane, he was quick to see through evil and to reject it. "I saw Satan as lightning fall from heaven"—thus could he express his moral mastery over evil. He could never have won on the Cross if he had not been winning all along the line and on every front. He was victor over evil.

His disciples represent him as being master over physical forces. He could quiet the winds and waves; and more yet, he could quiet the storms within the lives of people. He could quiet the raging storm in the mind of the man called "Legion," sending him back to his home to serve his family. He was the Master above others in being the Man of Compassion. He seemed to know what was in people. "Surely he hath borne our griefs and carried our sorrows." "Learn of me—and ye shall find rest." Surely he has proven himself as being worthy to be called the Universal Man, the Savior of the world. He is the one Master whom we can serve without being degraded, and follow without being deceived. And as Whittier has so beautifully phrased it:

> "O Lord and Master of us all!
> Whate'er our name or sign,
> We own Thy sway, we hear Thy call,
> We test our lives by Thine."

They were changed themselves, before they went out to change others.

WILLIAM PENN,
Testimony to George Fox.

A New Quakersylvania

From a Report by A. Willard Jones

AFTER traveling for two months by air, sea and land over extensive areas of three continents and across the South Atlantic A. Willard Jones came at last to the Friends Africa Mission, Kenya Colony, East Africa. His letter was written November 18. In its beauty of scenery, in its cool and stimulating climate, in its aspect of orderly industry and careful husbandry as well as in the friendly hospitality of its people, he reports that Kenya surpasses in his estimation all other places visited en route. Here in the heart of Africa, is material evidence of the remarkable success of another Holy Experiment begun only forty years ago—begun and carried forward by a group of devoted Friends who have been imbued with a balanced sort of Christianity. It is that very desirable sort which includes a warmth of evangelistic zeal coupled with a practical concern for the social and physical welfare of the entire community.

A Commendable Service

Friends in America and elsewhere may well feel a deep sense of satisfaction that this work, which by its very location attracts the attention of European settlers, miners, officials and missionaries as well as many African tribes in Kenya and Uganda, should have been in the hands of such capable and modest individuals. In his survey of missionary work entitled, "A New Day in Kenya," the Rev. Horace R. A. Philp writes as follows:

"The spear-head of aggressive Protestant evangelism in the Kavirondo country is undoubtedly the American Friends Mission. . . . The missionaries reflect the versatility of the Middle West American farmers, who have long experience in dealing with education in rural communities. This mission has gone quietly and steadily ahead. Its out-stations are evidences of real Christianity: the little brick churches and schools with houses adjoining show the thoroughness of their training and the desire to raise the social conditions of the people in the way suitable to their environment, and yet throughout the whole there is the breath of fervent evangelism and a keen realization of the necessity for an indigenous Church, holding aloft the banner of God's truth. It is indeed fortunate for the Kavirondo people that this Quaker Mission should have been thus quitely and firmly established before the great gold rush of 1932-3 brought into their midst the inevitable problems of civilization."

The newcomer is well-nigh overwhelmed by the wonder of this new Quakersylvania! He is first impressed by the serene beauty of the tree-covered hills as they roll in green wave-like formations toward the stern cliffs of the Nandi Escarpment. He notes that the trees are tall and sturdy but that they generously make room for numerous well-tilled farms that cluster along the slopes of the hills and in the valleys. It is here that quantities of corn (maize), bananas and pineapples are grown.

It is only when the rains fail that there is any danger of famine. And when he asks how it is that corn, good American corn, can have much in common with such tropical fruits as bananas and pineapples the answer to his agricultural riddle is found in the remarkable geography of Kaimosi. For this sylvan sea is some five thousand five hundred feet above the level of the Indian Ocean! It is, moreover, crossed by that imaginary line known as the equator! Hence the gloriously cool, invigorating air affording nights that are decidedly cool even in the so-called hot season of the year coupled with the hot stimulating sunshine of every clear day. The combination results in the climate which a builder of Utopia might desire.

Among Responsive People

Climate and topography are important but more important for the proper functioning of any commonwealth are the people who compose the group. In this respect, as in many others, our newcomer is unprepared by any previous experience to appreciate the truth of the situation at Kaimosi. This woodland, like Penn's, has its dusky children—sons of the soil as well as of the chase—who know how to make of the land gardens and farms where food is grown for their families, and where grain and cattle is produced for sale. This fertile region north of Lake Victoria is thickly populated relative to Africa as a whole and the people are intelligent and industrious.

Formerly retarded by superstitions, taboos and disease they have greatly benefited by the coming of the Friends. The Friends, on the other hand, have found them readily receptive to the Christian message. Thus in a relatively short period of time great progress has been made in the development of an indigenous Christian community. Meetings for worship are held in dignity and the manifest presence of the Holy Spirit. The Monthly Meeting is a democratic institution which enables the people to function in their tribal groupings as well as in the exercises of a Meeting for Sufferings. They are eager for the benefits of a Christian education and contribute regular fees for the tuition of their children, and Meeting funds for the erection of school buildings.

The missionaries have provided wise guidance as spiritual leaders, as supervisors of education, as devoted doctors, nurses and teachers, as technical advisors in the improvement of agriculture, in the utilization of water power for grinding and sawing, and in the erection of suitable buildings in connection with schools, homes and the hospital. All this in addition to a constant testimony to the saving power of the Christian Gospel and the superiority of a truly Christian way of life. Thus there has grown up in East Africa a series of rural Quaker communities where the chief of the tribe is often a Quaker elder; where the policies of the group are decided in the religious atmosphere of the Monthly Meeting; where hundreds are added to the Church annually; where Christianity functions as the dominant guiding influence of the area. Is it any wonder that the newcomer is impressed?

Africa in the World Order

For who can measure the ultimate significance of this flourishing missionary enterprise when the coming transformation of Africa is taken into consideration? We talk somewhat glibly of One World. But do we understand the fullness and mighty power of that epic truth? It will indeed be one world and this giant continent with Kaimosi at its very heart will have no small place in it! World commerce and the arts of peace were making it so but the sudden acceleration of war has brought us to our destination before we well knew where we were going.

That Africans have been playing an important role in this global struggle is well known, but the following bit of personal information serves to dramatize it a bit. Recently, Paul Gagoi, the Quaker chief of a local tribe went on a tour of the army camps and battlefields of the Near East and North Africa in company with five other chiefs—two each from Kenya, Tanganyika and Uganda. They traveled swiftly by plane, by auto and by train and thus were able to have meetings with their tribesmen serving in Libya, Egypt and Palestine. Western ideas of hospitality

called for frequent whiskey and soda but Paul and possibly others always declined.

Upon his return he gave to the Kaimosi students a long and entertaining account of his travels. He spoke of visiting Tobruk, Cairo, Jerusalem, Nazareth, Beirut and Damascus on this remarkable journey sponsored by the Intelligence Service of the Allied Forces. These chiefs, along with large numbers of their tribal members have thus become intimately acquainted with a world wider than Africa and with ways of life quite foreign to the former simplicity of this sylvan Utopia. The present hour is, therefore, pregnant with potentialities. How well are we prepared for the future that is about to be born?

FINDING NATIVE LEADERSHIP

One needs to be here a very short time indeed to realize that the Mission is greatly understaffed for the present work and quite unable to cope adequately with the new opportunities which naturally present themselves. In fact the burdens of the present small group of missionaries are too great to be borne without serious threat to their own health and the future welfare of the work. Nobly and bravely as they strive to carry on, two facts are obvious: First, that the work in each department is too great for the single individual available even were he to devote all his time to it without rest, vacation, or possible sickness. Second, that these missionaries with their excellent knowledge of the language and their long experience in the ways of the country have none in training to whom they can pass on this invaluable information and thus make a constructive provision for the future that is now confronting us.

It would be easily possible to elaborate both these points at length but that is hardly the function of one who has so newly arrived. It does not require, however, even that small amount of time to realize that Friends everywhere need to rally at once to the support of this remarkable Holy Experiment at this time of its supreme test and so strive to meet in a larger degree the challenges, the opportunities, and the desire for Christian guidance which this Quakersylvania affords.

MYTH OF RACE SUPERIORITY EXPLODED BY SCIENCE

Science's answers to the widely-held beliefs in racial superiority are summarized succinctly by two leading anthropologists, Professor Ruth Benedict and Dr. Gene Weltfish of Columbia University, in *The Races of Mankind*, a thirty-two page illustrated pamphlet issued by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City.

"In any great issue that concerns this war we turn to science," the authors point out. "When we need new fuels, substitutes for rubber, lighter metals, or new plastics, we ask scientists to tell us what is possible and what is impossible. We need the scientists just as much on the race front. Historians . . . sociologists . . . biologists . . . anthropologists . . . psychologists . . . have studied race. They can tell us: 'this is so,' 'this is not so,' 'this occurs under certain conditions,' or 'this occurs under opposite conditions.' "

The Races of Mankind does not contain all that Science has learned about race, but it states, clearly and simply, the most important facts that have been learned and verified.

Do the peoples of the earth have a common origin? Why do some people have light skins and others dark? What does the size of the brain or the shape of the head have to do with intelligence or character? Is everybody's blood the same, or isn't it? What are the tests of racial superiority or inferiority? Does the term "Aryan," as Hitler uses it, have any meaning? Is there a "pure" German? What's the difference between a "race" and a "nation?" Why are some people warlike and others peaceable? What races have made the greatest contributions to civilization? Why does race prejudice exist? Is there a cure for it? These are some of the questions on which Science has a simple and indisputable answer.

Professor Benedict and Dr. Weltfish declare that "Freedom from fear is the way to cure race prejudice . . . . For conflict grows fat on fear. And the slogans against 'inferior races' lead us to pick on them as scapegoats. We pin on them the reason for all our fears."

The Races of Mankind is the eighty-fifth in a series of popular, factual, ten-cent pamphlets published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, 20, N. Y.

This question then is ours—are we doing our part in the growth of the race? In the current of life are we moving forward? Do our years mark milestones in humanity's struggle towards perfection? Can we transmit to our children a better heritage of brain and soul than our fathers left to us? Has the race through us gained some little in the direction of the law of love? If we have done our part in this struggle our lives have not been in vain.

DAVID STARR JORDAN.

WHAT ONE FRIENDS MEETING HAS DONE OTHERS CAN DO

A few months ago, Harriet Gipson, a young Friend belonging to the University Friends Meeting in Seattle, Washington, collected from reliable sources statistical information about the suffering in Europe and distributed this widely, together with a call for action by the local Meeting.

After an excellent statistical summary had been collected, the figures were printed for wide distribution, together with the following statement of proposed action:

"We, of University Friends Meeting, Seattle, believe the time has come, rather, is long over-due, for us to do everything in our power to persuade the governments of the United States and England to attempt a plan of relief which experienced relief administrators have propounded, and which, if it did not succeed, would in no way jeopardize the Allied prosecution of the war.

"We have, therefore, agreed upon the following plan of action which, if it meets with your approval, we hope you also will adopt so that the greatest possible simultaneous expression of public sentiment on this matter may be brought to the attention of the President and other responsible government officials.

1. Designate (date . . .) as *Save the Children Day.* Urge that on that day every interested person in University Friends Meeting come to the Center where a secretary, stamps, penny postals, letter paper, envelopes, pen and ink, and the names of Washington representatives and Congressmen will be available, and there *On the Spot*, encourage the Friends to record in letters or short messages to the President, Secretary of State Cordell Hull, and their Congressmen, their desire that the children of Europe be saved.

2. Contact other interested organizations in the city, such as the F.O.R., the Federated Council of Churches, and the PTA, distribute this letter among them, and encourage them to make available on *Save the Children Day* similar conveniences for recording the desire of their people.

3. Write letters to the press announcing our plan and giving a summary of this letter.

If such a nation-wide affirmation of love and concern for the starving children of Europe could be forthcoming on the *Same Day* it is not beyond the realms of possibility that within a week the mercy ships would sail."

The Wider Quaker Fellowship

By Leslie D. Shaffer

THE Wider Quaker Fellowship makes it possible for persons belonging to other denominations or religious faiths to be more closely associated with the Religious Society of Friends while continuing their present religious affiliations. In 1936 there were sixty members enrolled and in 1943 there are nearly three thousand members representing every State in the Union, as well as twenty-two countries. Over twenty different denominations and religious faiths, including Catholics and Jews are represented in this fellowship. Persons of all races and all classes are welcome, thus making it a non-sectarian, interracial and universal fellowship. Full membership in the Society of Friends is not implied but genuine fellowship in a spiritual movement for those who call themselves "friends of Friends" is intended.

The Wider Quaker Fellowship, like the Franciscan Third Order, is a society of fellowship in the Beatitudes. It is a movement rather than an organization and it is the hope that it may in our time form a new cell of life and love and spiritual power within the religious bodies to which the members belong, and might become a growing brotherhood of vitalized persons dedicated to the Kingdom of God on earth.

Persons who have attended Quaker Meetings for Worship and have felt the refreshment and inspiration which come from communion with God and desire to develop this spiritual strength by a continued association with Friends, are among the members of this Wider Quaker Fellowship. Other members are persons whose philosophy of life leads them to recognize the divine possibilities in all individuals and who seek to give expression to this faith in humanity by sharing in the social and spiritual reconstruction carried on by Friends. There are also those who believe the power of non-violence which relies on the gentle forces of love and truth and friendliness is more effective and more Christian than resort to violence, rivalries and contentions. Persons, such as those mentioned above, are often spoken of as "friends of Friends" and are eligible to be enrolled in the Wider Quaker Fellowship.

The majority of members have enrolled in the Wider Quaker Fellowship because of their pacifist convictions while others have expressed profound sympathy with the Quaker approach to social issues, whether they be racial, industrial or economic in nature. The real and effective alternation between worship and work has been appreciated particularly by the young people who have participated in some Quaker work project. Still others are enrolled because they know and understand the Quaker mystical approach to God in which they have discovered spiritual richness and power.

Individuals who find the basic Quaker testimonies and the Quaker way of life and thought, with its emphasis upon simplicity, and sincerity in harmony with their philosophy of life have found a helpful religious community in the Wider Quaker Fellowship. The practical application of our Christian faith for the relief of oppression and injustice is the unifying element binding together the mystically minded and the socially minded members.

Organization is minimized, for we visualize it as a movement of the Spirit. No formal application blanks have been prepared. A letter from any individual desiring to be enrolled should tell what opportunity he has had to attend Friends' Meetings, what acquaintance he has with Friends and his familiarity with Quaker principles acquired through the reading of Quaker literature. Members of the Society of Friends or the Wider Quaker Fellowship who desire to recommend an individual to be enrolled should send the name and address of the interested person to the Fellowship Council, and the secretary will send an invitation and information.

Members who desire to have some share in bearing the expenses of the Fellowship may make a voluntary contribution of two dollars or more annually to meet the costs of keeping in touch with the members. Contributions from members have met the expense of literature and mailing but have not yet covered the overhead expenses.

Four times a year some printed message or letter is sent to all members. A list of some of the literature sent during the last three years appears below. The names and addresses of members living in various states and regional areas can be secured from the office of the Fellowship Council.

Members of the Wider Quaker Fellowship are encouraged to meet together occasionally and form local groups for worship, and for the promotion of aims and ideals. In the following cities where no Friends Meeting exists there are groups large enough to meet together as occasion arises: Hindman, Ky.; Andover, Mass.; Bay City, Mich.; St. Paul, Minn.; Arlington, Va.; Tulsa, Okla.; Sewanee, Tenn.; Dallas, Texas; Houston, Texas.

Throughout the year special Quaker conferences and gatherings and special meetings for members make it possible for Friends and "friends of the Friends" to become personally acquainted.

Many members have been able to participate in some of the activities of the American Friends Service Committee, such as Institutes of International Relations, Peace Caravens, Work Camps, assistance to refugees, aid to Japanese, sewing groups and Civilian Public Service. But most hopeful of all is the fact that many carry on their own work project in local communities, teaching, preaching, writing, working with cooperatives, inter-racial groups, social service groups and in other manifold ways.

The international nature of the Fellowship is significant for wherever there are Friends' groups there are also those who refer to themselves as "friends of Friends." This is true in Africa, China, India, Japan, Australia, New Zealand, Palestine, the continent of Europe and the Americas. In many of these places the "friends of Friends" are not formally enrolled, but they are a part of this spiritual movement.

LITERATURE AVAILABLE FOR DISTRIBUTION

1. A Selected List of Quaker Books
2. Directory of Meetings for Worship
3. The Gathered Meeting—Thomas R. Kelly
4. Guide to Quaker Practice—Howard Brinton
5. The Quakers Faith—Rufus M. Jones.
6. Community and Worship—Douglas V. Steere
7. Christianity as Friends See It—Edward Rawson
8. *The Friends' Intelligencer*
9. *The Friend*
10. THE AMERICAN FRIEND
11. *Afserco News* — American Friends Service Committee
12. The Philosophy of Quaker Service—Rufus M. Jones.
13. Looking Toward the Post-War World
14. Handbook of the Religious Society of Friends

The more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne, and I myself have founded empires; but upon what did those creations of our genius depend? They depended upon force. Jesus Christ founded his empire upon love and to this very day millions would die for him.

NAPOLEON.

COMBINED MEETING OF FRIENDS

Baltimore Quarterly Meeting is held in the winter in Washington, D. C. The same is true of the Fairfax Quarterly Meeting of General Conference Friends. On January 8 and 9 they united in various sessions, in which the independent "Friends Meeting of Washington" on Florida Avenue also joined. Business meetings were held separately, but joint conferences held Saturday evening at Irving Street, and on Sunday afternoon at the Florida Avenue meeting-house, gave opportunity for a united consideration of common concerns and for pleasant and profitable social fellowship. The meeting for worship Sunday morning was also joint, convening at Florida Avenue.

At the meeting on Ministry and Oversight on Saturday morning the subject of "Personal Worship for Every Day" was most helpfully presented by Dr. Miriam Brailey of Baltimore. She said that a definite, adequate time of private waiting—"constant attention, in an attitude of consent"—will help us to pass on from the group of "knowers-about" God to that of "knowers-of" him, making life richer and service more effective.

Following the afternon business session, E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, told of the needs and opportunities confronting Friends in this field. Specific "next things" include the permanent conscription agitation, immigration legislation, world relief, race problems, the poll tax, compulsory labor service, liquor, etc. His presentation left no room for doubt as to the importance of the work of this committee.

At the Saturday evening conference Gordon Bowles, son of Gilbert, now occupying a rather confidential position with the government on account of his first-hand knowledge of Japan and the Japanese, told us something of the present situation and outlook, but was under evident constraint by reason of his official status. Of one phase, however, he could speak freely, and that was our duty and responsibility for rendering healing and constructive service in this field, whenever and wherever possible, sure that doors are and will be open for it if offered wisely and in the right spirit.

At the Sunday afternoon conference Harold Tollefson, our Yearly Meeting Secretary, discussed "Religious Education Within the Society of Friends." He stressed the importance of our making sure that the valuable testimonies and underlying principles of our Quaker heritage be passed on to and through our children.

The Sunday morning meeting opened with a season of impressive silence. With no prearrangement, the result was that there were two from each of the participating groups. It was interesting to note the different angles of approach used by the different speakers in developing their subjects, then to find at the close that all fell into a sequence and balance of theme and presentation that could be attributed only to the workings of such guidance as was looked for on this somewhat experimental occasion.

FRIENDS AND RACE RELATIONS

Following the race riots in Detroit representatives from the different Friends' groups in Detroit and Ann Arbor met for a series of discussions and a conference on the responsibility of Friends in the field of race relations. As a result of these deliberations the Joint Committee formulated suggested queries on Friends and Race Relations.

These queries have not been adopted officially by the Meeting but are presented by the Joint Committee representing the different groups. In view of the growing racial tension it is well for Friends to consider their responsibility to minority groups within their midst. These are heart-searching and pertinent queries which may help to lead Friends to a realization of their responsibility.

SUGGESTED QUERIES

1. When you meet persons of other races, do you show by your attitude that you believe in their right to equal opportunity?

Do you consider the person and his spiritual qualities regardless of race, and do you believe in the absolute equality of all people in the sight of God?

2. Do you meditate on your responsibility, as a member of human society, to eliminate heartlessness, arrogance, exploitation, and cruelty?

Do you try to sense the pain of a life harrassed by continual embarrassment and humiliation due to racial discrimination?

3. As a Friend, are you willing to make any necessary sacrifices of pride and possession, in order to achieve a just and good solution of racial problems?

What will you do to free your own life from inconsistencies and prejudices?

Will you make a sincere effort to help establish right conditions?

HOMER L. MORRIS.

QUAKER HILL ENTERTAINS COMMISSION ON EVANGELISM

One of the most recently formed groups in the Five Years Meeting organization is the Commission on Evengelism. It consists of the members of the Central Committee of the Five Years Meeting and representatives from each of the Yearly Meetings. For the second time they have been in conference considering the nature of an effective evangelism for today and the plans which Yearly Meetings might follow.

On January 10 and 11 the discussions centered on the observance of the first and second commandments as interpreted by Orville Mendenhall. The group was made keenly aware of the discrepancy often to be observed between our living and speaking. It was felt that we need a new fellowship of committed people who stand ready, in their daily contacts, to practice the love of God both in worship and in application to every human relationship. To walk down the street, live in an office or a home and accept everyone as a "neighbor" in the sense which Jesus taught, seemed an important emphasis to the Commission.

In the circulation among Friends Meetings by Orville Mendenhall there will be a widely scattered emphasis on this way of life among Friends. There will be a definite seeking for committed lives, ready to adventure into the living experience of God and its meaning in daily demonstration. Orville Mendenhall is commended to Friends Meetings everywhere for this constructive work in winning all of us more fully to Christ.

CONTRIBUTORS

JAMES R. FURBAY — Pastor Friends Meeting in Des Moines, Iowa.

A. WILLARD JONES—Now with Friends Mission in Kenya Colony, East Africa, under appointment to Ramallah, Palestine, in the fall.

E. MERRIL ROOT—Professor of English, Earlham College.

LESLIE D. SHAFFER—Secretary of the American Section of Friends World Committee for Consultation, and the American Friends Fellowship Council.

The three greatest forces in the World's history have been the Church, Sabbath Observance and Family Prayers.
BABSON.

God can give himself to us only in the measure in which we give ourselves to him.

Relief In France

On Christmas Eve the Committee, after consultation with government officials, filed a formal application to send two thousand tons of relief supplies to France. The following memorandum giving our most recent news from France was attached to the formal application:

The American Friends Service Committee hereby petitions the American Government to consult with the British Government on the urgent matter of food and clothing for France. The Committee asks that an exception shall be made to the Allied blockade to permit shipment of two thousand tons of food and clothing to France under consignment to the International Red Cross and/or Secours Quaker. This appeal is made with a sense of deep urgency for the health and survival of the children and refugees of France.

THE NEED

The Committee is in receipt of a cable dated from Lisbon December 11, 1943, summarizing the reports of two members of the staff of Secours Quaker, Una Mortished, an Irish citizen, who came to Lisbon, and Helga Holbek, a Danish citizen, who has been able to make a brief visit to Switzerland. The cabled report describes conditions as follows:

"Food situation very bad many parts France. Supplies entirely insufficient. Children's Health severely menaced, suggestive dire need. Protein ration about one quarter normal; sugar one third. Only vegetables available in south past summer. Tomatoes, eggplant, leeks, fruit, scarce; very expensive.

"Semiofficially stated fifty per cent town children subtubercular. Urgent appeals from all sides. Private and public institutions approach winter with horror.

"We propose, if stocks were available, distribute food southern France through official centers already established where individual ration cards are delivered monthly by categories.

"This makes feasible, with small staff, personal distribution to indicated persons at such times each center on presentation individual ration cards."

SECOURS QUAKER

Secours Quaker, which took over relief operations in November, 1942, from the American Friends Service Committee, is incorporated under French law and is staffed by the experienced European staff workers with which our Committee has long been associated. It has operated successfully under German occupation for more than a year. Moreover, Secours Quaker, in cooperation with the International Red Cross, successfully distributed thirty-eight tons of clothing from the United States to foreign refugees in internment camps under conditions of occupation in December, 1942, and January, 1943. These distributions were made in the following camps: Vernet, Gurs, Noe, Nexon, Brens, Hospital St. Louis and Darras and to camp children in nineteen colonies administered by the Quakers, Ose and Secours Suisse. Over three thousand individuals benefited by this exception made in 1942 to the Allied blockade.

FREEDOM OF OPERATION

Of the operations of Secours Quaker under German occupation the cable gives the following details:

"Greatly desire all Friends should know we able carry on work without interference any kind. We maintain absolute control all our distributions. Naturally operations and staff drastically reduced, scale resources entirely inadequate.

"Dissolution organization threatened July but delegate Eleanor Cohu and president satisfied authorities convincingly so relations excellent and local authorities tremendously grateful. Anxious work continue while gratitude French and foreign people helped is without bounds."

MESSAGE FROM FRANCE YEARLY MEETING

(Translated from the French in the "Lettre Fraternelle.")

Message from France Yearly Meeting (9 and 12 rue Guy de la Brosse, Paris.) (5e. Whitsun, 1943.)

"To Friends everywhere:

Assembled in our nineteenth Yearly Meeting, deeply sensible of the infinite gift of the presence of God among us, we would wish to give you of our peace and joy: receive them from that unseen reality whence we speak to you and which unites us one with another.

So it is possible for us to attain the richest spiritual life; it is possible for us to love one another. What a wonderful revelation! Praise be to God for it!

Our peace is offered to all men, and yet mankind has appeared before us, crying out its distress, the fruit of its erring ways. May men open their hearts and, receiving the rays of eternal truth, perceive that their only salvation lies in the love revealed by Christ.

Our two main sessions have been, one on the Presence of God, that presence which each of us may know in his heart, in the humble daily life as in the midst of the greatest tumult—the other on the results of conversion, man's absolute break with his past.

In sending you our fraternal greetings we would ask you, in communion with us, to offer this prayer to God: "We do not ask Thee to keep us safe, but to keep us loyal."

For France Yearly Meeting,
HENRI SCHULTZ AND PAUL HULIN,
Clerks of Nineteenth Yearly Meeting.

TAFT-GILLETTE RESOLUTION ON FEEDING EUROPE REPORTED FAVORABLY

The Senate Committee on Foreign Relations unanimously reported out the Taft-Gillette Bill (Senate Resolution 100) on December 20, and recommended that the resolution be passed. The report said in part:

"All the witnesses urged passage of the bill as an aid to the conquered peoples of Europe. Although questions were raised about various transportation problems, the subcommittee was assured by witnesses that food and ships of neutral countries were available without expense to this Government to carry out the purposes of the bill.

"The achievement of the objective is not to be expected without certain hazards but the chances for success are such that the committee recommend the passage of the bill. The difficulties in the way of delivery and use of the goods did not appear to be insurmountable ones and the committee felt that some good results may be accomplished in this effort. This relief would benefit thousands of children and other undernourish persons who have experienced the horrors of war."

The bill now goes on the Senate calendar for action soon after Congress reconvenes, January 10. While the prospects for its passage are considered favorable, nothing is inevitable in legislation, and not only Senators, but the President and the Secretary of State should be kept aware of the widespread interest in relief for the starving of Europe, and for rescue of Jews from Europe.

It was Jesus' faith that, if you get into the world anywhere a seed of the Kingdom, a nucleus of persons who exhibit the blessed life, who are dedicated to expanding goodness, who rely implicitly on love and sympathy, who try in meek patience the slow method that is right, who still feel the clasping hands of love even when they go through pain and trial and loss, this seed-spirit will spread, this nucleus will enlarge and create a society.

RUFUS M. JONES, *(The Inner Life.)*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WHEN LIFE IS NEW

Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

I TIMOTHY 4:12.

* * * *

"Where have I come from, . . . ?" the baby asked its mother.

She answered and clasped the baby to her breast;

"You were hidden in my heart as its desire, my darling.

"You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.

"You were enshrined with our household deity; in his worship I worshipped you.

"In all my hopes and my loves, in my life, in the life of my mother, you have lived.

"In the lap of the deathless Spirit who rules in our home you have been nursed for ages."

R. TAGORE.

* * * *

I love children. They do not prattle of yesterday; their interests are all of today and the tomorrows — I love children.

RICHARD MANSFIELD.

* * * *

Only the young have a full life to give. How good it is to close with Christ betimes.

OLIVER CROMWELL.

* * * *

Little Jesus, wast Thou shy
Once, and just as small as I
. . . . .
Hast Thou ever any toys,
Like us little girls and boys?
And didst Thou play in heaven with all
The angels that were not too tall,
With stars for marbles? Did the things
Play *Can you see me?* through their wings?
And did Thy Mother let Thee spoil
Thy robes, with playing on *our* soil?
How nice to have them always new
In heaven, because 'twas quite clean blue!

FRANCIS THOMPSON.

* * * *

Children are much nearer the inner truth of things than we are, for when their instincts are not perverted by the superfine wisdom of their elders, they give themselves up to a full, vigorous activity. . . . Theirs is the kingdom of heaven.

FRIEDRICH FROEBEL.

* * * *

Whether it be for good or evil, the education of a child is principally derived from its own observation of the actions, words, voice, and looks of those with whom it lives—the friends of the young, therefore, cannot be too circumspect.

JEBB.

* * * *

But are young people safe from that pale shade of bribery called prosperity? If it were possible for the older generation so to arrange life that each youth had a congenial job, opportunities for employment, a satisfactory degree of worldly success, recognition as a contribing member of the community—all the reasonable advantages . . . would youth still be in a worse danger than in the absence of all these, the danger of thinking that such success is all there is to human life?—*General Report of the American Youth Commission.*

* * * *

Bless, O Christ, today
All little children,
. . . .
Teach us more certainly, each day,
That for Thy human kind
There is one hope alone,
Return to childlikeness,
To simple-hearted trustfulness of Thee,
To humblemindness, to gentleness,
To singleness of purpose,
To purity,
To love spontaneous, abounding, glad and free. Amen.

JOHN S. HOYLAND.

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord, from whom strength comes, whereby thou mayest receive His strength and power to allay all blusterings, storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . . Therefore, be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; . . . and thou wilt find strength from Him, and find Him to be a God at hand, a present help in time of trouble and in need.—GEORGE FOX.

WILLIAM CADBURY SPEAKS

William Cadbury, Gripsholm-fresh-from-China, speaking to a Friends Center group on Tuesday, January 4, 1944, brought evidence of the effectiveness of Friendly principles in the face of war. William Cadbury has spent much of the past thirty-five years in China and as a result has both knowledge and feeling about the Orient which allow him to speak entertainingly and forcefully.

Besieged on every hand by propaganda playing up the lower side of the Japanese, Friends were glad to hear of the Japanese lieutenant who, when ordered to move the patients and personnel from the hospital with which Dr. Cadbury was associated, assisted in finding other quarters in which the work could be carried on, and then used his influence to faciliate the connection of utilities. Equally important was the fact that there could exist a friendship between Japanese and American people despite the warring of their governments.

William Cadbury dwelt on the importance of the hospital to the community, the way it built itself into China by training a Chinese staff to take over when the American members were interned. Internment, we gather, brought no severe hardship to the Cadburys. But it could have been rigorous on those who were equipped with fewer intellectual and spiritual resources. As it was, time was found for constructive study and kindness was received from Japanese with whom they came in contact.

William Cadbury was perfectly able to shock any of his auditors who might be complacent—and did so. The story of the little orphans pitifully digging and replanting their vegetables each time their hospital home was moved was more touching than the tremendous difficulty of moving the institution with all of its equipment. It was a shock to have him calmly reiterate the fact that we like to forget: opium is again being made available to enslave the Chinese, but in so doing, the Japanese are following a pattern first set by the British when they forced it on the Chinese about eighty years ago. It also upset conventional thought patterns to learn that Dr. Cadbury considers liquor in this country, with its far reaching effects, more harmful than opium is to the Chinese, bad as that is.

The Christian convent and monastery are within, where the soul is encloistered from sin.—WILLIAM PENN.

Let us in our message offer that which is beyond all creeds—the evidence in our lives of communion with the Spirit of God.—J. W. ROWNTREE.

The World View

The twenty-second meeting of the International Council of Religious Education at the Stevens Hotel, Chicago, February 7 to 12, will bring together nearly fifteen hundred religious education leaders of forty-two Protestant denominations in the United States and Canada to face the problems confronting the Church in planning for the post-war world, it has been announced by Dr. Roy G. Ross, general secretary of the Council.

Lay and ministerial religious educators from every state in the Union, and province in Canada will consider the theme, "Christian Education for the Post-war World," in general sessions and seventeen advisory sections. In addition to the forty-two Protestant denominations, delegates will represent the thirty-one state and provincial councils of churches and religious education and the one hundred and fourteen city councils, which are members of the Council. Friends will be represented by one or two official members of the International Council, as well as by other leaders in various fields of religious education work.

* * * *

Chicago—For his "outstanding contributions to the advancement of Christian education through personal leadership and influence," James L. Kraft, Chicago industrialist and acting president of the International Council of Religious Education, will be awarded the first national Russell Colgate Distinguished Service Citation at a fellowship luncheon to be held in the Stevens Hotel here, February 8, during the 22nd annual meeting of the Council, it has been announced by Dr. Roy G. Ross, general secretary.

* * * *

In the last issue of THE AMERICAN FRIEND Interracial Sunday, February 13, was presented.

For help in the program, the story of Dr. George W. Carver, famed Negro scientist, would be useful. It is written simply and forcefully in, "He Heard God's Whisper" by Harvey Jay Hill (50c). It may be ordered from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Other materials for Interracial Sunday may be ordered from Department Race Relations, The Federal Council of Churches, 297 Fourth Avenue, New York, 10, New York.

The Cooperative League News Service asserts that much of the hope for the democratic rehabilitation of devastated Europe rests in the cooperative organizations which once dotted the occupied countries and which are now to be restored. Recognition of this fact was established, it became known today, when the United Nations Relief and Rehabilitation Administration formally agreed that European cooperative agencies for distribution of goods and services would be used in post-war rehabilitation work and "to the maximum extent possible."

Cooperative organizations, such as The Cooperative League of the United States of America, which are members of the International Cooperative Alliance, are now mobilizing their financial resources for the rebuilding of a free economic world. Leaders are being trained to help reorganize the cooperative machinery in the occupied countries. Money, contributed by cooperative members, will be available. The details of organization for cooperative action will be perfected at a forthcoming international conference.

* * * *

DICTIONARY OF COOPERATION

What is believed to be the first *Dictionary of Cooperation* to be published anywhere in the world has just rolled off the presses, The Cooperative League of the United States of America announced this week. The *Dictionary of Cooperation* was written by Dr. Emory S. Bogardus, head of the Department of Sociology of the University of Southern California. The dictionary is packed with useful information about cooperatives and is available for seventy-five cents per copy from the book department of The Cooperative League, 167 West 12th Street, New York City.

* * * *

The first "Reception Camp" in CPS for the training of new assignees is scheduled to open at Big Flats, New York, on January 11, when a dozen new men report to the camp. At the same time the first group of Big Flats men scheduled to transfer to Special Service projects and to other camps to make room for the newcomers, will leave camp.

The director of the Reception camp, Tom Potts (formerly director Trenton CPS camp), will be assisted by an assignee staff including: Stephen Cary (Campton) as assistant director; James Read (Gatlinburg) as personnel secretary; and Frederick Tolles (Powellsville) as educational secretary. A camp doctor, nurse, dietitian, cook and a group of experienced CPS men from other Friends' camps will complete the premanent framework of the community at Big Flats. The group of about twenty permanent men who, as regular assignees, will share all aspects of CPS camp life with each group of new men, will help provide the sense of continuity and stability necessary to the two to three months' orientation program.

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Many people will be interested in "THE AMERICAN FRIEND" as it comes under the direction of the new Editor. To old and new subscribers alike we offer here a combination of literature, that should be of special interest to all Friends, at a greatly reduced price.

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Book Reviews

ONE HUMANITY

(A plea for our friends and allies in Europe)

BY HOWARD E. KERSHNER

Price $1.25, 81 pp., G. P. Putnam's Sons, New York City, 1943.

"The nine months since I left France have not stilled the sound of weak though polite little voices begging for food, nor dimmed the sight of pleading little eyes, looking out at me from the bloodless faces of little children who would never grow up. Forgiving and gentle they were, but they nevertheless accused us of murder—not that we did it, but that we did nothing to prevent it."

Out of Howard Kershner's experience as director of the American Friends Service Committee's relief work in France and Spain comes this little book. It is a stirring appeal to the American people to feed the starving children in the four accessible democracies of Europe—France, Belgium, Norway and Holland. It is written for the immediate present as resolutions are now pending in Congress regarding this feeding; and the author gives concrete suggestions for "vigorous action" on the part of everyone to help bring about government action.

Difficulties and objections from officials of both Great Britain and America are frankly faced, and honestly met by the author's knowledge of facts. Since the food for such feeding would have to come from the Western Hemisphere, the author proposes the United States as the logical country to initiate this controlled feeding through the blockade, and believes that any "firm stand" by the United States government would be welcomed not only by the British people, but by most of the British government as well. However, "centuries of history will not erase the moral stigma that will be upon us if we stand idly by while a generation of children perish." The author points out that General Franco gave permission to send food through the blockade to the children on the opposite side in the Spanish Civil war, realizing that live, healthy children would be of inestimable advantage in post-war reconstruction. Are we in the United States to be less farsighted than Franco? But there is not space here to repeat Howard Kershner's argument.

It is to be earnestly hoped that the United States will, as he suggests, insist on the feeding of Europe's children with the initiative and courage which characterized Turkey in the case of Greece. If we do not want to be responsible for the loss of a generation of our democratic friends, then we must act now; and anyone who has any doubts at all regarding our obligation toward these people, will find this book of much value.

GRACE M. CONOVER.

On Beginning from Within, by Douglas V. Steere. Harper & Brothers, Publishers, 1944. 149 pp., price $1.50.

Anyone who has enjoyed William James' *Varieties of Religious Experience* will find, in the five essays which comprise *On Beginning from Within*, by Douglas Steere, a treasure much like the studies by James. In breadth of historical knowledge, in acquaintance with and frequent use of devotional writings of all ages, in the catholicity of interest which finds great worth in the spiritual discoveries of monks and friars, and the sympathetic interpretation of widely differing types of religious experience, he is at one with James. In addition, there is the same unusual ability of writing a scholarly treatise in a manner both interesting and lucid to the average reader. The sincerity and personal experience which breathe through the book lift it from the level of general interest to the heights of inspirational reading.

The essays are a vigorous and daring attack on the modern collectivist movements which "belittle personal action, personal scruples of conscience, personal love, personal prayer, personal transformation, personal devotional exercises." Over against this tendency to glorify mass methods of salvation, Steere maintains that the core of the Christian religion is to be found in the "intensification of the life of God in the individual hearts of men" to the degree of sainthood. This interest in what constitutes a saint and in his relationship to society is a strange but welcome note in current religious writing.

Contrary to popular notions, a saint is held to be not a genius, but only an ordinary person who has made an extraordinary commitment to God. Even though the current relativism and collectivistic tendencies disparage such extreme religious individualism as "perfectionist" and "monastic," Steere contends with vigor and ability that such lives, incarnating man's highest dreams, are ultimately the most potent of forces in changing society. The right of the Christian individual to separate himself from the immorality of his society (a right questioned by some today in relation to the pacifists) is ably defended in his worthy contribution to the current discussions.

The fifth essay, which is on immortality, is a new and refreshing approach to the subject, admitting that what lies beyond death will always be an enigma to us, Steere wishes to look at death to see what light it can throw on the ultimate purpose of life. The contemplation of death, then, is another of the incentives that should produce dedicated Christian individuals.

The final results of reading this book will be at least two: (1) the stimulation of thought coming from the provocative emphasis on deepening religious commitment, and (2) a spur to the reading of devotional literature which is so abundantly quoted throughout. It is the belief of this reviewer that this book will rapidly become an event in the religious world. It should be a "must" for all who are interested in the deepening of religious life today.

CECIL E. HINSHAW.

Jesus as His Followers Knew Him, by Alexander C. Purdy. Pilgrim Press, Chicago, Illinois. 95 pp., Price 50c.

Interpretations of Jesus that seek to get back of the records to the motives, faith and life that gave birth to the records are welcome. Too few studies are made in church groups from this viewpoint. A faith and a fellowship deeply rooted in the person of Jesus Christ has spoken in the past and speaks today to such basic human needs as a sense of individual worth and a longing for "divine society."

The author begins by showing the relationship between the faith of the first Christians and the larger world in which they lived. In so doing he makes the reader vividly conscious of the forces, movements, institutions and living issues to which the faith was actively related. Christianity spread persistently into this world partially because of its emphasis upon the value of the individual, stress on other-worldliness, and its conception of Fatherhood and Brotherhood as men are related to God and one another in obedience to the divine will. Christianity looked forward in a world that had a tendency to look back, or shall we say, just to look. However, the real power of Christianity is inherent in the Lord of Christian faith as the Lord of life, for he met life as it is. Mark's Gospel particularly bears this out, by stressing conflict, opposition and hostility. Yet "hope springs eternally" even in this Gospel.

"Jesus' teaching swings around two foci: the Rule of a God of love and the capacity of men for radical change as they become like little children." The Sermon on the Mount is a portrait of the new kind of person with a new motivation from within that makes him a different kind of participant in life situ-

ations. The author brings the world's greatest problem, war, into the focus of Jesus' teaching. He concludes the Christian must pursue what for him is a positive expression of love in action; maintaining the bond of fellowship across lines of difference.

Perhaps the substance of the book is best summarized in the following: "The Synoptic Gospels present Jesus at grips with concrete realities: he deals with friends and foes, disease and sin, food and hunger, life and death. The Kingdom he proclaims is set forth as the transformation of life as we know it into life as God wills it. The Fourth Gospel presents Jesus as the Word of God—the thought and purpose expressed in terms we can grasp. This world is passing away, just as our bodies become infirm and cease to be. But above this passing world and within it, is another changless and eternal realm of Truth and Light and Love which we may share. Jesus is the revelation of this Eternal Life."

Here is a valuable study guide for older young people and adult groups, or for individual study, by a Friend who needs little introduction in our Society. Alexander Purdy is Hosmer Professor of New Testament in Hartford Theological Seminary. There are ninety-five pages in the book with ten chapters including questions for discussion. It deserves a wide use.

CHARLES F. THOMAS.

Critique by Eternity, by Howard H. Brinton. 56 pp., price $1.00. Pendle Hill, Wallingford, Pa.

This book of essays by the Director of Pendle Hill draws into small compass the consummate thoughts of one who has lived and thought for some time in the center of Friendly ferment. The very title of the book, which is taken from one of the essays, speaks the central word which our changing order needs. The very criteria, by which social action has often been measured, are being questioned. If there is a full orbed eternal to which we can relate the segments of our years we should seek it. This small book leads such a quest.

It will serve well the person who may read it straight through, but it will probably serve best the one who sits with it in meditation, for it seems to have come more from a hillside than from a formal school room. Buy it, ponder it and suggest it to a friend.

ERROL T. ELLIOTT.

We may betray Christ by our silence as well as by our speech.

Forum

PEACE BEGINS AT HOME

Editor of THE AMERICAN FRIEND:

For those of us whose great desire is for peace it is of crucial importance that we harness this great desire and put it to work. But how?

Many study groups throughout the country have this year been considering the "Six Pillars of Peace" formulated by a Commission of the Federal Council of Churches in America. These "pillars" are objectives, international in scope, in the erection of which, few of us can play any direct part. It is my humble opinion that far too little attention has been paid to the foundation upon which these pillars must stand—a foundation to which all common folk can contribute.

President Hutchins of the University of Chicago has said: "The best post war planning we can do is to make the United States a working model of democracy now." I should like to suggest that the best possible way of ensuring future peace is for all of us not to dabble in international politics, or try to formulate international law, but to see that democracy is kept alive and working right in our own "back yard," that is, in our township, school district, county and city. We should heed Madame Chiang Kai-Shek who has said: "Let down the buckets where you are." If all local governments are in working order and are served by high grade officials, aren't the chances of international cooperation enormously increased? Isn't the foundation upon which the "pillars of peace" must stand made up of the men and women whom we elect to public office?

If as E. Stanley Jones has said "Democracy is the political expression of Christianity" it appears that often-times our Christianity expresses itself very feebly in the practical political realm. How many of us take a keen interest in the workings of democracy, in our own local community?

Friends have traditionally had the reputation of being simple folk who smother evil not by "doing big things in a big way" but by the simple virtues of kindness and patient good will. It seems most appropriate therefore that they adopt the slogan: "Make democracy work at home."

What can we do?

First—Begin in our local communities, improve school boards, city councils, etc. Local officials often go on up the ladder. Techniques developed on a small scale can be used in electing higher officials.

Second—If suitable candidates do not offer themselves then draft people of integrity and intelligence.

Third—Work to elect your candidates. If you do they will be elected!

Every politician is a voter. Every voter should be a politician with the love of man and the fear of God in his heart.

Peace must eventually come and be maintained through the unselfish devotion of well qualified officials. Let's elect such officials all along the line!

*HAZEL E. WILLIAMS.

*Member of the Wider Quaker Fellowship.

WHY NOT VOTE AS WE PRAY?

Editor, THE AMERICAN FRIEND:

Interest in Prohibition has been aroused in Los Angeles by the selection of one of its splendid citizens as the candidate for President of the United States on the Prohibition ticket at the forthcoming general election. The gentleman is Claude A. Watson, an attorney and a prominent member of the Free Methodist church demonination. His address is 5603 North Figueroa street.

Mr. Watson is a forceful public speaker and makes a good appearance on the platform. He is a wide-awake public-spirited Christian and ought to have the vote of every one of the forty million church members who voted at the last general election for tickets whose candidates were favored—and is most cases selected—by the brewers and distillers. It is strange how these forty millions can pray to have the liquor traffic stopped when the only Party which is pledged to stop it does not get their support. "As far as their votes exerting any moral or spiritual influence on the future of the nation, they might as well have been the votes of forty million pagans," declares the *National Prohibitionest* of Chicago. It does seem to me that Friends should register and vote one hundred per cent Prohibition as no other political ticket will ever do much, if anything, to make the liquor traffic quit.

Washington, D. C., our national capitol, is known as the nation's "drinkingest city" and the lawmakers there are taking little interest in bringing in Prohibition. Not only America but China, Japan, India, Germany, Russia, Africa and the countries in the "United Nations" will all be flooded with huge shipments of American liquor when peace comes.

Do the Christians of America really want the sale of beverage alcohol stopped? Do Friends want it stopped? Then we should register and vote for Prohibition. And pray and work for Prohibition. Let us start the New Year by voting as we pray!

HENRY P. RISING.

Los Angeles, California.

QUAKERDOM · AT · LARGE

Word has been received that Roger C. Wilson, General Secretary of the Friends War Relief Service, who visited the United States from August until December, has arrived safely in England.

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Harry T. Silcock, the English Friend who went to China in 1939 with Herbert M. Hodgkin to open the Friends Center in Shanghai, has been in Chungking since the latter part of 1941. He expected to leave China for India in mid-December. The Friends World Committee, American Section, has asked Harry Silcock to visit Friends in Australia and New Zealand on his way to England, and it is hoped that he will reach the United States in the spring, but because of transportation difficulties he may have to go directly to England from Australia.

* * * *

The new building for Flanner House, the Negro Community Center in Indianapolis, has both walls and roof completed, so that work can be started on the interior. The Year Round Work Camp is doing cabinet work and manufacturing of furniture. The Camp has already completed all the coat cubicles for the nursery school, shelves for the toy lending library and the kitchen cabinets. They expect to make the chairs and tables for the school.

* * * *

First Friends Church in Indianapolis, through its Monthly Meeting, will provide three representatives on Flanner House's Self Help Cooperative Department. Both FH and AFSC are looking for staff members in this department whose jobs will be to manage the co-operative gardens and cannery, and to develop further the co-op buying clubs and credit unions.

* * * *

Nearly twenty thousand Christmas presents were sent to children from the various AFSC store-rooms, and approximately fifteen thousand from the Philadelphia storeroom to Relocation Centers for Japanese-Americans. Some gifts went to families of sharecroppers and miners. The children are writing charming thank-you letters to the AFSC: "I have just received a real Christmas gift which was so unselfishly and generously sent by you. Believe me, now I am fully convinced that I have true American friends on the other side of the fence who are willing to encourage and aid us. Words are inadequate to express my appreciation to your thoughtful organization. I wish I can only let you see how happy I am this morning. May God bless you and bring a very happy New Year!"

* * * *

A welcome word of greeting comes to THE AMERICAN FRIEND from our friend, Henry Coffin Fellow. He is recovering from a serious accident. His most recent book of poems, "Eastward Ho! Midst Memory's Gardens" may be ordered from him at 519 South Glen, Wichita, Kansas. Friend of the Muse for years, he still writes singing lines in his sick room.

NEWS OF OUR MEETINGS

West Grove, Indiana, Friends Meeting observed the fiftieth anniversary of the ministry of Frank V. Stafford in the Society of Friends. One hundred and fifty friends gathered for this occasion among whom were Friends ministers and representatives from other Meetings. Following the worship service a fellowship dinner was held, and a special program was given, with Edna Dee Carson, chairman of the anniversary committee, giving the welcome and Burnie Cook the response. It was announced that Frank Stafford had served twelve meetings, many of which sent special messages. William Cleaver, now retired, who also began his ministry in 1893, the same year as Frank Stafford, was on the program. West Grove Meeting presented the anniversary cake, and others sent flowers and substantial gifts of money. Holly and evergreen were sent from the CPS camp at Elkton, Oregon.

* * * *

Fairfield, Indiana, Friends Church, has completed and paid for a parsonage during the past year. An abandoned school house was remodeled into a modern six room home, which is now occupied by E. Howard and Ruth P. Brown, pastors. This Monthly Meeting was established in 1826, and is considered to be one of the five oldest churches in that section of the state.

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Alva, Oklahoma, Friends Meeting has been greatly strengthened as a result of special evangelistic meetings in December which were conducted by Robert E. Cope, pastor of University Friends Church in Wichita, Kansas. Cherokee Quarterly Meeting, held in Alva, marked the beginning of Robert Cope's helpful ministry when he gave the sermon in the Saturday morning session. In spite of adverse weather conditions interest grew until the closing session when there was a general rededication of the church to her task, and six made application for membership. Robert Cope's ministry in sermon and song has left something of permanent value.

* * * *

The Sunday school of LeGrand, Iowa, elected officers for the coming year on January 2. The service was opened by the chairman of the Sunday school board. O. W. Johnson was returned to his post as superintendent, and there were few changes in the other workers. The officers were asked to stand while a prayer of consecration was offered.

* * * *

Beech Grove Meeting in Paoli, Indiana, held a stewardship service on November 28. On Sunday, December 5, a dinner was held in honor of the eighty-first birthday of Aseneth Farlow, and of Bartlett Morris who is the same age. During the Sunday school hour on December 26 the young people gave a play, "The Gift of the Little Shepherd."

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At the Monthly Meeting of the Oskaloosa, Iowa, Friends Church on January 1, the pastor, John C. Harvey, was released for a month's visitation among CPS camps, time being given that he could remain long enough to become identified with the camp life. Several members attended William Penn Chapel when Douglas V. Steere spoke on January 3. Special concern is felt for the building of spiritual life within the church membership, and emphasis will be given to Bible study and prayer in the homes, and family visitation. A group of young Friends, directed by the pastor's wife, Wanda Harvey, presented a play, "Christmas is a Miracle," at the College Avenue Friends Church Sunday evening, December 12. They were assisted by the church choir. December 19 was designated as White Gifts Sunday when offerings were received from the Sunday school classes and other organizations.

* * * *

The Sunday school of North Weare, New Hampshire, began its Christmas celebration early by holding a Thanksgiving party to which each participant brought a Christmas gift for the Japanese-American children, and to this was added the Sunday school offering for the following Sunday. On December 19 the Primary Department gave a program at the closing exercises of the Sunday

school. In the evening service on December 19, the Sunday school gave the pageant, "The Adoration of the Shepherds and Wisemen." On December 22, the Sunday school enjoyed a Christmas party. The Monthly Meeting took a basket of fruit, cookies and jellies to the CPS boys serving the State Hospital at Concord. On Sunday, December 26, the pastor Wilbur W. Kamp, read portions of "The Other Wiseman," which being new to the young people, was much enjoyed.

* * * *

Leesburg, Ohio, Friends Meeting has initiated a six week's study course on post war problems, using the "Six Pillars of Peace" as a guide. On Sunday, January 2, Eleanor Larkin gave a talk; and on January 9, Dr. Willis Hall of Wilmington College spoke on Economic Interdependence, following with a discussion period. Three persons who have accepted the Christian faith as held by Friends were received into membership at the close of the service by Adam Flatter, pastor.

* * * *

The thirty-second anniversary of the founding of the Winston-Salem Monthly Meeting of Friends was celebrated on January 2. A plaque, giving the names of charter members, was dedicated. Fredric E. Carter brought an inspiring message on the theme of "The Temple Builders," picturing them as spiritual leaders. Official representatives present included E. F. Craven of Greensboro; Algie I. Newlin, Clerk of North Carolina Yearly Meeting; and Dorothy Loyd Gilbert from Guilford College, all of whom brought greetings. Under the leadership of the pastor, Howard B. Yow, the Meeting during the past year has carried the largest budget in its history and has also received substantial contributions toward the reduction of its debt.

WORK CAMP REUNION

Eighty-eight former Service Committee summer volunteers from Peace Section and Social-Industrial projects gathered at Pendle Hill for a reunion and conference from December 21 through January 2. The program centered around the relationship of pacifists and others interested in non-violent solutions with respect to the difficult race problems within this country. Bayard Rustin, Esther Rhoads, Kenneth Morgan and Clarence Pickett addressed the different sessions of the group, and several resource leaders also contributed. The conference was marked by the good sense of fellowship, the seriousness of racial problems and a sense of vocational commitment to working along such lines.

BIRTHS

BEAN—To Donald and Marjory Bean of Le Grand, Iowa, a daughter, Barbara Lou, on December 27.

KAISAND — To Harry and Gertrude Kaisand of LeGrand, Iowa, a son, James Kent, on December 7.

LOUDENBACK—To Mr. and Mrs. Earl Loudenback, of Scranton Friends Church, Glidden, Iowa, a daughter, Sharon Lee, on December 15.

TATUM — To Lawrence and Virginia Henning Tatum, a daughter, Judith Eileen, on Christmas morning at New Providence, Iowa.

TRIPP — To Howard and Elizabeth Tripp, a son, John Nathan, on December 3, at Savannah, Georgia.

MARRIAGES

FOSTER-MCCULLOUGH — Kathleen McCullough to Gordon Foster, a member of Maine Monthly Meeting and director of CPS Camp at Powellsville, Maryland, at Hartford, Connecticut, on twelfth month, 28.

HASTINGS-GATLIN—Evelyn Joyce Gatlin to William Hastings Jr., son of William A. and Hazel Hastings of First Friends of Indianapolis, Indiana, on December 12, at Myrtle Beach, South Carolina.

HOOVER - ROSEDALE — Winnifred R. Rosedale, daughter of Mr. and Mrs. Oliver Rosedale, to Neil Hoover, son of Mr. and Mrs. Walter Hoover, at Marshalltown, Iowa, Friends church; with John H. Hadley, pastor, officiating.

KEETON-URICE—Ruth Urice to Morris T. Keeton, on January 9, under the care of 57th Street Meeting, Chicago.

SCHMOE-HARRIS — Agnes Harris of Victoria, British Columbia, and Kenneth Schmoe of CPS Camp number fifty (Presbyterian General Hospital, New York City) were married first month, fourth, 1944; under the direction of University Monthly Meeting, Seattle, Washington. The ceremony was held at the home of Kenneth's parents, Floyd and Ruth Schmoe, in Seattle.

SPENCER-BAKER — Doris L. Baker, daughter of Mr. and Mrs. George Dewey Baker, to Raymond Willard Spencer, son of Mr. and Mrs. Floyd B. Spencer, Thursday, December 30, at the home of the bride's parents in Marshalltown, Iowa, with John H. Hadley of LeGrand officiating.

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DEATHS

BAILY — Herbert Townsend Baily at his home in Spiceland, Indiana, twelfth month, 6, 1943, in his eighty-first year. Born in Ohio, he came with his family in 1880 to Spiceland. After graduating from the Spiceland Academy, he spent some years in teaching, later entering business. He is survived by one son, Herbert Stanton of Gatlinburg, Tennessee, CPS camp, a grandson, Thomas, and a sister, Dr. Lavinia Clement of Haddonfield, New Jersey.

BROWN—Esther Brown, at the age of eighty-five, at her home in Plattekill, New York, on December 22. The daughter of Amos and Jane Thorn Brown, she spent her entire life in Plattekill, where she taught school. Services were held in the Friends Church, of which she was a lifelong member, with Willard Reynolds, pastor at Clintondale, officiating, assisted by Rupert Stanley, pastor at Poughkeepsie. Burial was in Friends cemetery, Plattekill. Surviving are three sisters, Mary A. and Elizabeth J. Brown, and Florence B. Heatzler.

COALE—Ann Dilks Coale, member of First Friends Meeting, Indianapolis, Indiana, on December 16, at Westtown, Pennsylvania. Surviving are two daughters, Elizabeth Parker of Westtown, and Margaret McBane of Calif.; two brothers, George of Los Angeles, and Harrie of Richmond; and one sister Dorothy Richie of Brewster, New York. She was a native of Richmond, Indiana, where services were held with Charles M. Woodman officiating.

MCVEY — I. Newman McVey at his home in Leesburg, Ohio, on January 3, at the age of seventy-six years. He was the son of Isaac and Martha J. McVey. A member of the Friends Church, he had served as trustee for many years. Surviving are his wife, Josephine; two sons, Herbert of Wincoate, Pa., and Kenneth of Columbus, Ohio; one sister, Anne Milner of Leesburg; two brothers, Alvah of Leesburg and Alfred of Wilmington. Services were in charge of Joseph Hoskins and Adam Flatter, pastor.

ROBERTS—Ida May Roberts at Whittier, California, on December 13, at the age of eighty-one years. She was born in Westfield, Indiana, the daughter of Samuel and Rebecca Roberts. She spent many years in Christian service as a teacher in Whites Institute, in work with the Indians in Montana, and as matron of the Orphan's Home in Indianapolis; and in Friends mission work in Matehuala, Mexico. Burial was at Whittier with O. Herschel Folger and Harley M. Moore officiating.

STOVER—Rose Lee Stover on December 19, at the home of her daughter, Miriam Jay, in Jonesboro, Indiana, at the age of seventy-seven. With her husband, William Stover, she was an active member of Second Friends Church of Marion, Indiana, for many years, and continued her Christian service in the Jonesboro Meeting following his death.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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